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NARRATIVE

OF THE LATE

REVIVAL AMONG THE NESTORIANS.

READ AT OROOMIAH, PERSIA,

AT THE

ANNIVERSARY OF THE MISSION,

HELD SIMULTANEOUSLY WITH THE MEETING OF THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS,

September, 1846.

BY DAVID T. STODDARD,
A MEMBER OF THE MISSION.

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The following account of the remarkable work of grace among the Nestorians, was read by the Rev. David T. Stoddard, in the presence of his brethren of the mission, for the encouragement of their faith, at the meeting which this mission, in common with most of the others under the care of the Board, held, a year ago, on Thursday, while the Board was assembled at New Haven. A copy of it having been forwarded to this country, though without any expectation that it would be published, it is believed that an edition will be acceptable and useful among the friends of the cause.

NARRATIVE.

The scenes of the past few months we can never forget. They form an era in our missionary life, and around them will always cluster many of our happiest recollections. We may indeed have witnessed similar scenes before, but not in similar circumstances. It was the first general awakening in a church which has slept for ages. It was in a land of darkness and the shadow of death. Years of toil had passed away; much precious seed had been sown, and the laborers were earnestly waiting for the harvest. One trial after another had arisen and threatened to overwhelm us; and had not our faith been reposed on an Almighty arm, it must certainly have been shaken. It was at such a time in our history, in a place and under circumstances of such deep interest, that God appeared for our help. The windows of heaven were opened, and a blessing so rich was bestowed, as to convince not only ourselves, but the most unbelieving around us, that the work was the work of God. Is it any wonder, then, when converts here in scores first joined their voices with ours in singing redeeming love, that we were the subjects of new and very peculiar emotions!

We may hereafter, brethren, see glorious things in the Nestorian church. The time may come, God grant it come *speedily*, when this whole people shall be knit together in love, reflecting on all around them much of the purity and blessedness of heaven; when they shall go forth with willing hearts to carry to other countries the news of salvation by Jesus Christ. But it may be doubted, even should these bright anticipations be fully realized, whether the events of any coming year will, like those of the present year, cause so many cords to thrill in the missionary's heart. If ever we catch the spirit of the upper world, if ever we adore the riches of that grace which can transform a cursing rebel into a praising saint, if ever we receive a fresh anointing from above, and go forth anew, cheered in our work and exercising a living faith, it must be when we are witnessing around us these proofs of the mighty power and the tender mercy of God.

Our first emotions have now in some measure subsided; and while we are sufficiently remote from the season of the deepest interest to pronounce a deliberate judgment on its character, we are also sufficiently near to recal those scenes in much of their freshness and power. It seems highly proper, therefore, that on this interesting anniversary, we should retrace the way in which we have been led, and again offer up our thanksgivings to God.

In speaking of this revival, as the first general awakening among the people, it is not intended to disregard or undervalue what had been previously accomplished. It is as true in the moral as in the natural world, that "the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain." God may indeed sometimes set aside those laws, and suddenly display among a people, sunk

in ignorance and besotted by sin, the scenes of Pentecost. But that his ordinary method is a different one, to prepare the harvest by the alternation of sunshine and rain, and the silent and gradual operation of his Spirit through the Word, the experience of the church, in every part of the world, will abundantly confirm. And to one who considers how, previous to the establishment of this mission here, ignorance, superstition and sin had completely usurped dominion; how the doctrine of salvation by good works, instead of faith in Jesus Christ,—a doctrine which differs little from that of the Koran or the Hindoo shasters,—had superseded evangelical truth; how conscience was deadened by long and unrestrained courses of sin, and how well nigh obliterated were all traces of holiness of heart and purity of life; it will not appear strange that the people were not at once transformed, as if by miracle, into the children of God. To master this language, so that the truth should fall on the mind with its native energy; to become familiarized with oriental habits of thought and feeling; to overcome the prejudices, which the mere fact that we were strangers would be likely to create; to convince a people who knew nothing of benevolence, that our sole object was to do them good; to bring forth from the mould and the dust of ages the word of God; to pour light on their darkness, and hold up before them the naked truth as it is revealed in the gospel, till it should produce its appropriate effect, and bring men to the cross of Christ; —this was not the work of a day, or a month, but to be accomplished only by the blessing of God on long, persevering, prayerful labors. And though it becomes me not to say that the brethren were as humble and devoted as it was possible for them to be, or that they realized the blessing at the earliest possible moment, it yet seems evident that their labors were very far from

being in vain. When we visit remote districts, or penetrate the recesses of the Koordish mountains, we find multitudes who are probably fair representatives now, of what the people of Oroomiah were twelve years ago. And we must all in such cases have been struck with the greatly superior knowledge and intelligent conviction of the truth, which we see in numerous villages around us, even where not a soul has been led to the cross of Christ.

But passing by the time which had elapsed previous to my own arrival here, in regard to which I am of course in a measure ignorant, I will simply remark that, during the three years I have spent in Oroomiah, there has seemed to me to be a constant and by no means insignificant progress in our work. Indeed, notwithstanding the fact that I came to this field with raised hopes and the impression so common among our American friends, that this was one of the most interesting missions of the Board, I have never seen the time, even amid the trials which have assailed us from every quarter, when there did not appear to me much to encourage the Christian's heart. In regard to the religious interest the first winter after my joining the mission, it may be stated that, while its results were far from what were hoped for, it was yet a decided aid to our work, and brought forth some genuine fruit to life eternal. And from that time to the present, especially among the teachers and members of the seminaries, there has been a more intelligent apprehension of religious truth, and a deeper sense of obligation to God.

After the male seminary had been reorganized, and the female seminary placed on a more permanent basis, and the members of both brought fully under the influence of the mission families, there was soon a great change for the better. There was less noise and confusion, less rudeness and insubordination, less petty

quarreling between different members of the schools. The older ones, especially, acquired a degree of self-respect, to which they were before strangers. Profanity and thieving, which, three years ago, were not at all unfrequent, almost entirely ceased, and there was, outwardly at least, much respect shown for the Sabbath and the preaching of the gospel. Frequently also we were permitted to witness solemn attention to the truth, and a conviction of its deep importance; while among the girls there had been repeated anxiety about the salvation of their souls, and the habit, on the part of many, of secret and earnest prayer.

I mention these improvements in the manners and characters of our pupils, not, so far as the seminary under my own care is concerned, to reflect credit on the superintendents, but as evincing the superiority of our present system, and the preparation which actually existed for the powerful revival of God's work. It is my decided impression that, had we been more faithful to our charge, happier results, and at an earlier period, might have been witnessed; and I see no reason why they might not have been witnessed even years ago, had it been practicable to adopt the same course of instruction and discipline.

Towards the close of last December, a few weeks after the seminary had been assembled and organized for the winter, I was absent at Tabreez a short time, on business for the mission. The superintendence of the seminary was thus temporarily intrusted to Mr. Stocking. During this interval, Mr. Stocking several times, at evening devotions, observed deep seriousness on the countenances of our pupils; and on my return, he had a decided impression that we were on the eve of a revival. This impression he communicated to some others; and I feel assured that there was in the hearts of different members of the mission, a longing desire, accompanied by earnest

prayer, that such a blessing might be realized. The religious feelings of John had also, about this time, received quite an impulse; and, with more ardor than judgment, he wrote once on the wall of the school room, whither he had retired for secret prayer, "O my dear Savior, do come and convert this school." Justice, however, obliges me to say in regard to myself, that, while I was hoping for an outpouring of God's Spirit during the winter, I did not see the evidence of its being so near at hand. When the revival commenced, therefore, I was more impressed with its suddenness and power, than those who, with more zeal and faith, had been laboring and longing and watching for the blessing.

Such was the general state of our seminaries, and such the feelings of the brethren, at the beginning of this year. On the first Monday in January, (a season so extensively devoted to fasting and prayer for the success of missions,) two of the older girls in Miss Fisk's school lingered after prayers, till their companions had retired, and, with considerable feeling, requested permission to spend the day alone in seeking the salvation of their souls. The request was of course granted, and from that time their convictions deepened, till, a few days after, they were found sitting at the feet of Jesus. One of these precious first fruits, after several months of distressing disease, which she bore with the most exemplary patience, peacefully reposed her all on the Redeemer, and went to join in the praises of the heavenly world. The other still remains with us, giving striking and daily increasing evidence to all around her of the great change which has been wrought in her soul.

With the exception of these two cases, nothing of very special interest was observed in either seminary until the nineteenth of the month. At Seir, however, Nicholas, a man in the service of the mission, had been under deep

convictions of sin, and Mr. Perkins was cherishing the hope that he was truly born again. His case was a deeply interesting one, from the fact that he was awakened to a sense of his lost condition, when almost all around us were quietly slumbering in sin. The blamelessness, the activity in doing good, which he has exhibited since that time in his Christian walk, has given the best of testimony to the sincerity of his repentance; and we regard him with peculiar interest, as being the only pious *Armenian*, with whom we are acquainted in the whole of Persia.

On the nineteenth of January, a number were simultaneously and deeply affected in both seminaries, and came to us inquiring what they must do to be saved. This fact was the more remarkable, as the seminaries are entirely distinct, and there had been no communication between the respective members. From that time the interest rapidly increased, till on Wednesday evening, two days after, as I was going to the preaching service with one of the brethren, we heard the voice of prayer, intermingled with sobs, on every side. All who were present in the seminary that night, will remember the deep solemnity that pervaded the audience. We closed the exercises, and were about to retire, but no one moved from his seat. And it was not until the meeting had been considerably protracted, and the boys had been told to return to their rooms, that they seemed willing to leave us. I had, however, no sooner reached my study, than it was filled to overflowing with anxious inquirers; and there, with emotions which I can never describe, but which we can all appreciate, I unfolded with faltering tongue the gospel of Jesus Christ to one company after another, till near midnight. It was indeed a time long to be remembered. The worth of souls and the love of Christ presented themselves with amazing force to my mind; and I felt as though I could not long sustain such crushing responsi-

bility. The morning brought with it a repetition of similar scenes. Rising very early from troubled sleep, I found inquirers waiting to be guided to Jesus Christ. And it was an unspeakable relief to meet with two, who seemed ready, deliberately and solemnly, to form an everlasting covenant with the Lord. Their convictions had been so pungent and their views of the way of salvation were so clear, that, as in the case of another individual some years ago, I felt a hope, amounting almost to confidence, in the reality of the change. And after nine months' trial, I think of no members of the seminary, who have given more uniform and decided evidence of piety.

It was about this time that the animal excitement, which had for several days been naturally, if not necessarily, awakened in the little community, began to die away, and some to relapse quietly into their former indifference. With the older and more reflecting, however, it was otherwise. Ten or twelve of these remained on Thursday in a state of deep conviction, which seemed in some cases almost to overcome their physical powers. Yonan of Ada, particularly, lay tossing upon the floor the whole of Thursday night, begging for mercy, and there was serious reason to apprehend that he would fall into a fit. The natural clearness of his mind and his familiarity with gospel truth, added to the continued warnings he had received, and his repeated attempts to stifle the convictions of his conscience, all now heaped fuel on the fire, and he seemed overcome with horror. Such feeling could not be long endured, and on Friday he, with a number of others, had his mouth filled with the praises of redeeming love.

It will be remembered that Friday was set apart by the mission for fasting and prayer; and we must believe that our united supplications that day were not in vain. In the evening those most interested were gathered from both seminaries into Mr. Stocking's upper room. The

assembly was exceedingly solemn, while the nature and office-work of the Holy Spirit was unfolded to them, and they were urged to embrace this golden opportunity, and fly from the wrath to come. On one side were seated the girls, with heads bowed down and sobs which they strove in vain to repress; and all who were present, from the priest to the youngest child, seemed to feel deeply the realities of eternity.

The following Sabbath found ten of our pupils, and quite a number in the female seminary, rejoicing in hope of the glory of God. Deacon Tamu, who had tried me much in the seminary by his levity the preceding week, was now trembling from head to foot, an anxious inquirer. Priest Eshoo also remained in his seat after meeting, his face buried in his handkerchief; and when Mr. Stocking took him affectionately by the hand, he burst into tears. Thus were strong men bowed down at that time by the mighty operation of the Spirit of God.

Such is a very imperfect outline of the first week of the revival. The brethren who were necessarily absent at Seir, cannot by such a description, nor indeed by *any* description, form an idea of the solemn and deeply affecting scenes through which we passed. The commencement and progress of the work up to this period, had been so like a rushing mighty wind, that I doubt if our physical systems could have borne the pressure, had it been continued to the same degree for many days longer.

After this time, the work advanced more gradually, but still with great power, evincing to all who saw it that it was the work of God. Both seminaries, for many weeks together, were in a state of deep solemnity, and events of thrilling interest were daily occurring. I regret much that I am in possession of no statement of individual facts in the female school during this period, so that I am obliged to confine myself principally to those which fell under my own observation. It may, however, be well to

remark, that the convictions and conversions in both schools were substantially of the same character, and both exerted a similar and very powerful influence on the villages around.

The case of two Catholic young men, formerly Nestorians, with whom the brethren are now well acquainted, seems to me to possess a peculiar interest. Coming as they did and begging for admission to the seminary, and when refused, urging their suit with the greatest importunity; granted at last some of the privileges of the school, but considered rather as intruders than pupils; it was quite affecting to see them almost immediately under conviction of sin. They came to me with heavy hearts to inquire what they should do to be saved. It was interesting also to see the amount of doctrinal knowledge they possessed, and their deep sense of the plague of their hearts. No doubt they were rescued by a kind Providence from Catholic influence, and brought to us, that they might be guided to Jesus Christ. They seemed to be overcome with the idea that they had ever forsaken the more simple worship of their fathers, and provoked God by bowing down to images; and many times expressed their gratitude, that such vile prodigals were allowed any place among his children. One of these young men possesses excellent talents, and is able to do great good among his people. Both of them have, up to this period, walked worthy of their high vocation, and are, we may hope, growing to the stature of perfect men in Christ Jesus.

It will be remembered under what circumstances of peculiar interest, the tailor now with us was hopefully converted. Brought providentially to our yard just as the revival commenced, and listening daily to the conversation of those anxious and those rejoicing around him, he learned that he was a lost sinner, and consecrated his all to the Lord Jesus Christ. During the whole spring and summer, he has apparently walked with God and has in-

terested all who know him by his humble and childlike deportment. Though hardly able to read correctly in the modern language, and of course inferior as a scholar to the youngest member of the school, he yet commands the respect of all, and exerts a very happy influence on the side of Christ.

But not to dwell longer on individual cases in the seminaries, I will only allude to one, which occurred at a much later period, and with which the brethren may not all be familiar. During the past summer while our school was in session at Seir, an orphan about sixteen years of age came from Alcai to visit us and apply for admission. He stated that he had been a member of the seminary some years ago for a short time, and earnestly desired again to enjoy its privileges. Having much pressing business at the time, I told him he might remain, until I could attend to his request. Two days after, either by accident, or prompted by curiosity, he found his way into a room, where some six or eight of the boys had assembled for prayer. During the progress of the meeting, he seemed deeply affected, and with tears streaming down his cheeks, came inquiring the way to the cross of Christ. As the converting influences of the Spirit had at the time been withheld for several months from the seminary, the appearance of this new comer produced an unusual solemnity. His feelings for some days increased in intensity, his convictions were decidedly pungent and clear, and he at last expressed the hope that he had committed his all to Jesus Christ. From that time he appeared to be a true hearted disciple, and I not only made him a member of the seminary, but gave him a place in my affections. Since the dispersion of our pupils, he has several times spent the Sabbath with us at Seir, and confirmed very much by his interesting appearance, our favorable opinion of his piety.

The revival in the two seminaries advanced, with little diminution of interest or power, for about two months. At the close of that time, fifty of the pupils had been hopefully converted, and were exhibiting a delightful example of Christian fellowship and love. Their very uncommon prayerfulness, and their earnest solicitude for the conversion of their friends and of the entire people, are yet fresh in our minds and cannot fail to swell our hearts with gratitude to God, as we review the past to-day. Deceptive as is the human heart, and liable as even the best and most discriminating of men have been to mistake as to the genuineness of conversion, it was not strange that in some few cases our feelings were severely tried. But notwithstanding this, it is to be recorded with devout wonder and thanksgiving, that the very great majority of those, who were hopefully brought to Christ in the seminaries last winter, are to-day testifying the sincerity of their repentance by humble and prayerful lives. Scattered during this vacation among the people, they are every where, so far as I can learn, both males and females, active in doing good, and exerting a powerful influence in winning men to the truth.

In an account, however brief, of the revival in our seminaries, the important fact should not be overlooked, that those who had been longest under our influence and received most religious instruction, were the first to yield to the claims of the gospel, and in general have been the most consistent in their Christian walk. It has sometimes been thought, from the trials which the mission has had with some of those, on whom special pains had been bestowed, that our efforts in their behalf had been worse than useless. But when God's time came to pour out his Spirit, we were privileged to see those very individuals, before so hardened in sin, sitting with the greatest docility at the feet of Jesus, and laboring in the foremost rank for the salvation of their people. One who is well ac-

quainted individually with these converts, cannot but feel, that all their acquisitions are now an aid to them in the great work of making known the gospel, and will look to those who have had the longest and most faithful course of instruction, as most likely to fight manfully the good fight of faith.

It should also be mentioned more distinctly than it has been, that this revival in the seminaries began and progressed without any array of means. It was not by protracted meetings, nor anxious seats, nor appeals to the physical feelings, that this great work was advanced. We all remember that we were behind, rather than before, the current of feeling. When we were hardly aware that God was among us, and perhaps even before we had, with weeping and mourning, prostrated ourselves at the mercy-seat, we were surrounded by a crowd of inquiring sinners. And from first to last, not a single extra public meeting was held, and very little change made in our established arrangements. If ever there was a work, which was by pre-eminence entitled to be called the *Lord's work*, it is the one which we have witnessed this year in Oroomiah. And while we should devoutly bless God, that we have been permitted to bear any part, however humble, in its advancement, we should beware how we assume the least degree of praise to ourselves. "Not unto us, O Lord, not unto us, but unto thy name give glory."

It was not long after this work of grace commenced in the seminaries, before its influence was felt among all in our immediate employ. Several of the prominent priests and deacons on our premises, including the teachers in both seminaries, who had most of them for years been hoping that they were Christians, throwing all their former dependences away, joined with our pupils in suing for mercy. The printers were also reached; and several of them, who had been excedingly depraved, were found

clothed and in their right mind at the feet of Jesus. And that brother, whose circumstances enable him most correctly to judge, informs me, that after so long an exposure to temptation and the corrupting influences of their people, at least five of them appear to be meek and humble Christians. Natives employed in our families were moreover the subjects of this blessed work; and there are few now remaining about us, either in the city or at Seir, of whose piety we may not cherish a reasonable hope.

It yet remains to notice the progress of this revival in the villages; and I regret that I shall be obliged to pass hastily over so interesting a portion of the narrative.

It will be remembered that, a year ago, there was some religious interest in *Geog Tapa*, under the labors of Priest Abraham, John and Moses, and that a few females were hopefully brought to the Lord Jesus Christ. With this exception, there had been in none of the villages any thing like a revival of religion. At Seir, and perhaps at one or two other places, there had been, at different times, special interest in hearing the truth; but (passing by, in the estimate, several villagers of Seir, who belong more properly to the mission premises there,) I am not aware that it resulted in any being born again. This year is therefore distinguished above all others, not only by the precious work of grace on our own premises, but by little revivals in different and distant parts of our field. Hardly had two weeks elapsed, after the first appearances of deep interest here, when the news was spread far and wide. The parents and friends of those in the seminary, and numerous other visitors, some attracted by curiosity, and some doubtless drawn hither by the Spirit of God, thronged in upon us. At morning and evening prayers, at our public services in the seminary, and most of all on the Sabbath, we had thus an opportunity of addressing ourselves to a multitude of strangers. Coming together as they did from a variety of motives, we had all reason

to adore the power of God, which pierced so many of them with the arrows of conviction, and brought them, as humbled rebels, to submit to him. The public instructions thus communicated to these visitors, were faithfully followed up in private, by our pupils and the other pious natives around us. It was very affecting to see these boys and girls taking their friends by the hand as soon as they entered, and begging them, in Christ's stead, to be reconciled to God. In most cases, too, not satisfied with exhortation, they withdrew with them for prayer; and instances were by no means rare, in which a father, a mother, a brother, or a sister, were thus led to Christ, by the instrumentality of these children and youth. I well remember with what affectionate earnestness Sujad the tailor threw himself before his aged grandfather, and entreated him to attend to the salvation of his soul. He seemed neither able to eat nor sleep, till he saw this venerable relative a follower of Jesus. For several days and nights, with an uninstructed tongue, yet eloquently, and with an earnestness that would know no denial, he urged him not to go away till he had given up his all to Christ. And his faithful efforts were crowned with success. That patriarchal old man, as we have repeatedly and from a variety of sources been assured, is now a meek and prayerful Christian; and though he finds scarcely an individual to sympathize with him in his large and wicked village, he is constantly, by his upright and heavenly deportment, commending the religion of Christ.

What a wonderful providence was it, which brought into the fold of the Redeemer, the ignorant and wicked deacon from Tergawer. A little girl from Hakkie became a member of Miss Fisk's school, and during the revival was hopefully led to the Savior of sinners. Her father, proud and self-righteous, soon came down to visit her. The silken cords of love were thrown around him,

and not only his daughter, but other pious natives, pressed on him the truths of the gospel. He heard first with indifference, then with aversion. As his light increased, and the truth flashed on his mind that he was a rebel against God, he rose in opposition. But the time had come for the strong man to bow, and it was not long before he was seen pleading for mercy like a lost sinner. The big tears rolling down his cheeks and his words scarcely finding utterance, he begged to be taught the way of salvation. When asked by one of the brethren, if, in case it were possible for the fires of hell to be extinguished, and he have liberty to live as he had formerly done, he would be relieved of his distress, he replied, that were there no hell, he could not endure to remain the enemy of God. As he was setting out for Tergawer, he expressed the hope that he had given up the unequal controversy, and begged an interest in our prayers. From that time he commenced the career of active benevolence, which has so fully evinced the genuineness of his repentance, and strongly endeared him to our hearts. The labors of this deacon Guergis in Tergawer are unwearied. For months he has given up every other employment, and constrained, as we must believe, by the love of Christ, certainly not by hope of earthly reward, he goes about from village to village, preaching the doctrines of the cross. Almost entirely through his influence, crowned with the blessing of God, the whole aspect of things there has changed. In our recent visit to Tergawer, we were delighted to find in Hakkie, his native village, so deep an interest in the truth, and so many who were inquiring the way to Christ as lost sinners. There is good reason to believe, that as many as twelve individuals there, are truly born again, including two brothers and several other relatives of the deacon, and perhaps also the priest of the village. It should be remembered, that this interesting beginning is in a district where, until recently, all was

wrapped in midnight darkness; where, with the name of Christianity, they were entirely ignorant of the way of reconciliation with God through his dear Son.

In other villages of Tergawer also there has been a rapid process of enlightenment, and some hopefully converted to God. A deacon of Shebanee, with whom many of us are acquainted, is we trust born again, and is said to be scarcely less consistent and active in his Master's service, than the deacon of whom we have been speaking. While we remained in Tergawer, he was almost constantly by our side, and manifested the greatest eagerness to be taught. He unfortunately is able to translate but very imperfectly, and must therefore depend for much of his knowledge of the Scriptures on others. One morning, after some conversation with John about the New Jerusalem, he begged the latter to read to him from Revelation. And it would have done the heart of any Christian good, to see them bending together over the book of life, John explaining the meaning of the Apostle with the utmost earnestness and vividness of imagery, while his companion was deeply moved by the sight, to him new, of the heavenly glories which were thus spread out before him.

But we must not dwell longer on Tergawer. That the Lord has begun a very interesting work of grace there, is abundantly evident to all who have visited it. And owing to the position of the district, and the uncommon providence by which the influences of the revival were introduced there, it seems to have a special claim on our sympathies and prayers. May God grant that that remote and hitherto wild region, may speedily become vocal with his praise.

But the effects of this glorious work of grace have been seen yet farther among the mountains of Koordistan. During the spring, an older brother of deacon Tamu came to visit us from Gawar. He too was convicted of sin, and after several days of deep feeling, bade us fare-

well, expressing the hope that he had devoted himself to the service of Christ. We followed him with our best wishes and our prayers, knowing that he was leaving the region of gospel light, for one in which he would be deprived of preaching, the hearing of God's word in private, the sympathy of Christian friends, and indeed find prayer the only connecting link between him and heaven. We however commended him to God, feeling assured that, if his real child, he would be kept through grace unto eternal life. On our late tour in Gawar, it was delightful to meet this man again, bearing all the marks of a follower of Jesus.

When the seminary was closed in April, Hamis, a younger brother of the same family, who has for several years spent the winter in the seminary, left us to pass the summer at his mountain home. He also having hopefully found peace in believing during the late revival, I urged him to imitate his divine Master, when he should reach that distant and unexplored field, and go about doing good. Some months later, deacon Tamu, on his return from Badr Khan Bey, went also to Gawar. These three brothers have labored together in their native village, making known in public and private, in the house and by the way, the gospel of Christ. The result is that some ten, as these brethren believe, are born again, and the village has become known as far as Marbeeshoo for the wonderful change which has taken place there. We spent a day among the people with great satisfaction, and they were afterwards visited by deacon Guergis of Tergawer, who was no less gratified than ourselves. It may be stated in this connection, that on reaching Baradost, late at night, on our way to Gawar, we were surprised to find this deacon one of the first to come out and welcome us. He had gone there from Tergawer to preach the gospel; and with his customary love for the work, and no other compensation than what Christ will bestow upon

him, he accompanied us to Gawar on foot and back again to his native village, a distance of about a hundred miles. I know of no one who promises to become so useful a missionary as this man in the mountain districts; and the brethren will be glad to learn that he hopes to spend the winter in the seminary, that he may be the better qualified for the work.

But to return for a few moments to the village of deacon Tamu. When we were there, his father lay on a bed of sickness; and as Mr. Stocking was preaching in the same room to an attentive congregation, consisting of the whole population, old and young, the dying man frequently and emphatically joined his words with those of the preacher, affirming that Jesus Christ and him crucified was his only hope. We have rarely, either in Oroomiah or elsewhere, seen a more silent and interested audience; and when we closed, all remained in their places, as if desiring more of the sincere milk of the word. Tamu informed us that, even if he protracted the meetings till midnight, he always found interested and solemn listeners.

The next day the old man died; and though we had ourselves left the village, we received a deeply affecting account of the scene from deacon Guergis, who was present. The burial service was accompanied by preaching, and all the exercises were performed with great solemnity. At evening, as the deacon informed us, he went with Tamu and Hamis to pray by the grave of their departed parent. As they were kneeling down, the elder brother joined them, and on rising at the close of their prayer, they saw three others, who had noiselessly stolen up the hill side, that in the calm evening hour and by the new made grave, they too might pour out their souls to God.

It would be pleasant to remark more at length on this interesting community, and the prospective influence they

will exert in the spread of the gospel among the mountains. But this falls rather within the sphere of the brother who follows me. I am reminded also, by the length of time I have already occupied, that I must be brief.

There are several other districts, as Mergawer and Ooshnook, where, in connection with this revival, the gospel has been for the first time preached by pious natives; but of late we have no definite information in regard to them. It will be remembered that one of the most promising converts in the school, was taken by his friends last spring to Mar Gabriel, and made a priest, contrary to the young man's earnest protestations. He has since been residing in Ooshnook, his native place, where, at the time John visited him in May, he had very much the respect and affection of all around him, and was exerting a happy influence for the cause of Christ. If we may judge from similar cases in Tergawer and Gawar, which have passed under our review, we must believe that his labors will not be in vain.

But notwithstanding these deeply interesting facts, in reference to the remote portions of our field, it is yet true, that the influence of the revival has been mainly felt in our more immediate vicinity. In at least *eleven* villages of Oroomiah, we now find one or more hopeful Christians, beside a number of other places, where the pious members of our seminaries have been spending a considerable portion of the summer, and exhibiting in their lives the power of the gospel. How cheering to contemplate such a result as this! Not only have many souls thus been rescued from eternal death, but beacon fires have been here and there kindled, which we hope will burn more and more brightly, till this whole region shall be lighted up with millennial glory.

In connection with the progress of this revival, in the villages, it is proper to mention, that during the two or

three months previous to the present vacation of the seminary, its older members were in the habit of visiting and expounding the gospel in some five or six different villages every Sabbath. The means of grace among the people have thus been greatly multiplied, and I think we may confidently indulge the hope, if we are faithful to the cause of our Master, that the coming year will be yet more signalized than the past by the outpouring of God's Spirit in the villages. The eight or ten teachers also, who spent the summer with us at Seir, underwent while there a radical change of views and feelings; and I cherish the strong belief that some of them became new creatures in Christ Jesus. These have gone out to scatter evangelical truth in their different village schools and among all with whom they come in contact. How can the rays of light, thus radiating from so many centres, crossing and recrossing and blending with each other, fail to give a far more bright and encouraging aspect to our field, than we have ever yet been permitted to witness?

I have delayed thus far to speak of Geog Tapa, because the work there has been so marked and glorious, as to deserve a separate consideration. The precious seed, which had been sown year after year in that village; the fact that special interest had been manifested there the previous summer; the connection of so many of its ecclesiastics with us as native helpers, and the comparatively large number of its youth in the two seminaries, nearly all of whom were awakened and hopefully converted; the frequent mention of this village, in the letters of the Committee and of our private friends, showing that it was remembered at the throne of grace; all these things naturally led us at an early period of the revival, to turn our eyes to Geog Tapa, and to expect there a powerful display of the grace of God. Nor were we disappointed. The visitors from that place to our seminaries were from the first so numerous, especially on the Sabbath; so many

of our pupils visited there in their turn; and we have been able, by personal labors and by the aid of our most experienced native helpers, to keep the truth so constantly before the minds of the people, that the revival in Geog Tapa has been closely identified, both in its character and results, with that which we have enjoyed on our own premises. Early in February, some interest was manifested in one of the schools, which gradually increased, till many of all classes were deeply moved. About a month later, when the seminaries had a vacation of ten days, I had the pleasure with Miss Fisk of spending some portion of it in that village. While there had been but few conversions, there was a great deal of inquiry, and our pupils expounded the Scriptures every evening in ten or twelve different places to attentive audiences. Every thing was marked by a deep stillness, which indicated to us the presence of God's Spirit. And from that time forward converts were multiplied and the blessed work went on with increasing power.

It would be interesting were there time, to dwell on the particular features of the revival there, and to describe the individual cases, which have during its progress affected us so deeply. Suffice it to say, that there are many mouths, which before were full of cursing and bitterness, that are now filled with the praises of God. An entire change has taken place in the habits and manners of the village. Property has become secure from thieves, to an extent never before known. The name of reviler, or quarreler, or profane swearer, has become one of great reproach. Prayer meetings are frequent, and attended by many who love to pray. The Sabbath is regarded as the Lord's day, and not unblushingly profaned as before by secular employments. And while there are of course many in the village hardened to the truth, and a few who feel the present order of things to be an uncomfortable

restraint, the sentiment of the village is strongly in favor of peace, sobriety, and vital religion. At a recent communion season, a time at which disorders were formerly allowed, scarcely less gross than those which disgraced the Corinthian church, about two hundred remained after the unintelligible service in the ancient language, to celebrate the ordinance in a solemn and reverential manner. The service was conducted with prayer, singing, and other exercises, very much in imitation of our own method; and the pious natives connected with us, who were present, regarded it as one of the most delightful occasions they had ever witnessed. Do not such great changes, in one of the most intelligent and prominent Nestorian villages, promise for us a brighter day than any which has yet dawned upon us? Who, even of the most sanguine of our number, would have believed a year ago, that in Geog Tapa, two hundred persons would this summer have sat with solemnity around the table of their dying Lord, realizing in some measure the meaning of the ordinance?* And whose heart does not overflow with thanksgiving and praise, when he remembers that scores of these are giving consistent and increasing evidence of piety? I am informed, within a few days, that there is not a single vineyard in the village in which there is not at least one praying laborer; and it is well known that the men and women, most of whom cannot read, go to their daily toils, singing along the way the hymns which they have learned from the children in the schools. In the threshing floors, little closets are made for prayer among the stacks of wheat. To these places those who love to pray retire, and closing the entrance after them with a sheaf of wheat, hold communion with God.

* All among the Nestorians, old and young, pious and depraved, have hitherto been accustomed to partake of the sacrament, thinking it had some inherent efficacy in it, as a saving ordinance. Many now in Geog Tapa absent themselves through fear of the curse of God.

As it is a considerable time since I have visited Geog Tapa, I am obliged, in reporting the present state of the village, to rely mainly on others. But it seems to be a fact that hundreds there are in the daily habit of secret prayer; and that fifty of them, exclusive of the members of our seminaries and our native helpers, are born into the kingdom of our Lord Jesus Christ. Quite a number of the hopeful converts are *young men*, who are very active in labors among the people, and who every Sabbath go out to all the villages around to proclaim the gospel.

With a very few general remarks, in regard to the revival, I will close this narrative. And,

I. It must be evident to any one, who has labored much with those under conviction, that they have had in general very discriminating views of truth. The evil of sin, their ruined condition while out of Christ, the excellence and glory of the plan of salvation, have not only been clearly presented to them, but as clearly apprehended and embraced. It has been very difficult for our brethren at the Sandwich Islands, and at some other stations, during seasons of revival, to give the truth a fair, distinct and forcible lodgment in the native mind. From this source, we have here the past season experienced but little inconvenience. It has been interesting and delightful to see what discriminating views of truth were possessed, even by mere children and the most ignorant females. And this, among many other reasons, should give us confidence in the work, as wrought by the Spirit of God.

II. And again, it has appeared to me very remarkable, considering the excitable nature of the people, that there has been so little mere animal sympathy. We at first strongly apprehended it, even among those best instructed, and continually under the watchful care of the mission. But it would seem that our fears were too strong. Neither at Geog Tapa, in Tergawer, in Gawar,

nor any other place, so far as I have been able to learn, has there been any thing which looks like fanaticism. On the contrary, to the praise of God's grace be it recorded, there has everywhere been stillness and deep solemnity. And Dr. Anderson had a correct apprehension of the facts, when he speaks in a recent communication of the work, as "bearing all the marks of a genuine New England revival."

III. It should also be noticed with devout thanksgiving, that there have been thus far very few backsliders. This has struck our native helpers (unaccustomed to revivals, and of course more ready than ourselves to regard every manifestation of feeling as genuine repentance) with great surprise. I have repeatedly been asked by them, "How is it, that these converts none of them fall? Must we not expect to find Judas and Simon Magus among them? Is it not wonderful, that for so many months, ignorant as they are, and exposed to so much temptation, they should be growing in grace and seeming to ripen for heaven?" And brethren, it *is* wonderful, and I believe the more we dwell on the fact, the more wonderful shall we regard it. I do not mean, that, in a very few cases, our hopes have not been disappointed. But after the lapse of nine months since the commencement of the work, a time sufficiently long, as is supposed, in America, and *much more* among such a people as this, to test the reality of a saving change, we find at least one hundred and fifty converts, rejoicing in God, and giving daily evidence of humble consistent piety. Can any more genuine work be found in the purest revivals of our own land, and should not the contemplation of it to-day, call out our hearts in thanksgiving and praise?

IV. The ardor and whole-heartedness of these young Christians is also remarkable. The great majority of them seem to feel, in a peculiarly strong manner, that they are no longer their own; and to enter with a de-

lightful spirit on the work of saving their lost people. Naturally ardent and bold, and by no means deficient in intellect, the energies of these pious individuals are now directed to the most glorious of all objects—the promotion of the cause of Christ. This characteristic gives us high encouragement to look for the salvation of the whole people, and affords, it would seem, solid basis for the hope, so long cherished by our patrons at home, that they will, at some future day, become, as their fathers were, energetic and faithful missionaries among the vast regions of Central Asia. We will labor and pray for such a blessed consummation!

In view of these facts, brethren, though so imperfectly presented, whose heart does not swell with grateful emotions to God? Who, viewing the wonderful changes which this year have taken place in our field; our freedom from persecution throughout this revival; the almost uniformly favorable views of the high ecclesiastics and of many of the people towards this work of God, (a state of things so different from what our brethren in Turkey are experiencing;) the active and devoted bands of native converts, which God has given to aid us in our work; and above all, the exceeding great and precious promises of the Bible to faithful labor and prayer,—who does not thank God that he is placed in such an interesting field, at such an interesting crisis; and girding on the gospel armor, long to address himself anew, with all the strength which God has given him, to the blessed work? May we be aided from on high to meet our great responsibilities; and weak, unworthy, and helpless as we are, be more and more the honored instruments of bringing these lost souls to an Almighty Savior; and finally stand with a great company of them, redeemed as well as we, by the power of divine grace, on mount Zion above, with songs and everlasting joy on our heads, and there join in ascriptions of praise for ever and ever. *Amen.*